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VOL. I.]

MAY, 1807.

[No. 10.

INTERESTING INTELLIGENCE FROM INDIA.

To the Christian Congregations in the United States,
who have contributed their Aid towards the
Translation of the Sacred Scriptures into the Lan-
guages of the East.

Dearly beloved Brethren,

AMONG those principles implanted in the heart by the Holy Spirit, none is more amiable, more fully demonstrative of our being made partakers of the divine nature, or productive of more happy effects, than that of Christian love. This removes all distance of place, overlooks all peculiarities of name and denomination; and unites in the firmest bonds all those who serve the same Lord, causing them to bear each other's burdens, and to participate with delight in those labours of each other which have for their object the glory of the Redeemer and the welfare of mankind.

These ideas have seldom been more fully impressed on our minds than when we heard of that instance of Christian liberality and attachment to the cause of the Redeemer, which you have exhibited in aid of the translation of the sacred scriptures into the languages of the East. Employed in a part of the globe so remote from you, and personally unknown to most of you, judge what were our feelings when we heard that you had, without the least sollicitation on our part, interested yourselves in so effectual a manner, in that arduous yet delightful work, in which the Lord has bidden us engage for the sake of his people yet to be gathered from among the heathen.

For this display of Christian philanthropy, we entreat you to accept our warmest thanks, not merely on our own behalf, but

in behalf of those heathens, who, though at present unconscious of your compassion towards them, shall, nevertheless, bless you to all eternity for having thus contributed to unfold to them the pages of everlasting truth.

It will give you pleasure to hear that the Lord has so smiled upon this work, as to enable us to put to press versions of the sacred scriptures in five of the eastern languages, the Shanscrit, the Hindoosthanee, the Bengalee, the Mahratta, and the Orissa; and to go forward in preparing versions in five more of these languages, the Chinese, the Persian, the Telinga, the Guguratee, and the languages of the Seiks.

In this laborious and extensive work, we derive very great encouragement from the countenance and support of our dear Christian brethren in America, as well as in Europe; and we beg leave to assure you, that every degree of support afforded shall be applied to the furtherance of the work in the most faithful and economical manner.

We remain, dearly beloved brethren, most affectionately yours in our common Lord,

W. CAREY,	R. MARDON,	JOSHUA ROWE,
J. MARSHMAN,	J. BISS,	WM. ROBINSON,
W. WARD,	J. CHATER,	FELIX CAREY.

Mission-house, Serampore, Oct. 14, 1806.

To Captain Benjamin Wickes, ser.

Very dear Brother,

WE cannot bid you farewell again (perhaps for the last time as it respects some, or more, or all of us) without feeling anew all those sensations which have bound you to our hearts by no common ties. We know what a large interest we have in your heart, in your prayers, and in your efforts; and oh! dear brother, we are sure you are in our hearts to live and to die with you. Whatever changes the dispensations of an all-wise Providence may make among us, and to whatever parts of the world you may be carried in any future voyages, we cannot forget you at a throne of grace; and we will cherish the hope of seeing you again and again, with fresh cargoes of Missionaries.

Think, dear brother, what the King of Zion has done for India, since you first, in 1799, brought out Missionaries; not merely by our means, but in a variety of ways: what a progress in the translation and distribution of the word of God into so many languages spoken by so many millions of men; how many thousands of missionary tracts have gone all over Hindoostan; how many natives have been baptized, and some landed safe in glory; what a broad foundation laid for the future extension of the gospel; what an increase of missionary strength, Episcopal, Independent, and Baptist, beside the number of native itiner-

ants. How emphatically true respecting India, "Behold, the fields are already white for the harvest." Let this be acknowledged as a constant and infallible proof that you have not run in vain, neither laboured in vain.

We are not insensible of the many painful exercises through which your unerring Saviour permits you to pass. We sympathize with you very sensibly: yet we know how much these exercises have strengthened you, and produced in you a rich experience of the deep things of God. We pray that your strength may be always equal to the day of trial. May the God of all consolation be with you continually; support you under every trial; guide you with his unerring counsel, and finally bring you and us, and many Hindoos to his eternal kingdom. What a meeting! what a fight will that be!

Finally, dearest brother, we engage again with you to be the Lord's, and to give ourselves, our all to his service. We give you this as a token of our sense of the many, very many obligations we owe you; of the entire oneness of heart which subsists, and which will forever subsist, betwixt us, and of the tender concern which we feel at parting from you.

We are, dear brother Wickes,
Your very affectionate brethren and sisters,

W. CAREY,	M. CAREY,
J. MARSHMAN,	H. MARSHMAN,
W. WARD,	M. WARD,
R. MARDON,	RHODA MARDON,
J. BISS,	H. BISS,
W. MOORE,	
J. CHATER,	ANN CHATER,
JOSHUA ROWE,	
WM. ROBINSON,	E. ROBINSON.
FELIX CAREY,	

To Mr. Joseph Eastburn, Philadelphia.

Dear Brother,

CAPTAIN WICKES tells me that I am a letter in your debt. Excuse this omission, of which, indeed, I was not conscious. Our dear captain can tell you how full our hands are. I have been reading a proof now, till my eyes smarted so that I was induced to throw myself on the couch to rest them. I now begin to write to you.

By this voyage of our dear captain, we have received in comfort two brethren and their wives; and we are now eleven missionaries. Except brother Chamberlain, we are, also, all at Serampore. You know the English company don't like the Hindoos to be converted; and it is a part of their charter that they will not do any thing to change their religion. They, also,

allow none (except by sufferance) but their own servants to settle in the country. We have been, also, lately prohibited by the governor from interfering with the prejudices of the natives, either by preaching, distributing tracts, sending out native itinerants, &c. In short, the governor said, as he did not attempt to disturb the prejudices of the natives, he hoped we should not. Thus, if we were to obey this request, in its literal meaning, we must give up our work altogether, and instead of wanting fresh missionaries we might reship those we already have. But it is impossible to do this. We avoid provoking the government, but we dare not give up our work at the command of man. We have written home on the subject, and sought relief from these painful restrictions; but what will be the result we know not. In the mean time our junior brethren are getting the languages, and as soon as we can place them in separate stations we shall. At present the gospel sound has spread so extensively that we have now more inquirers than we have in general. Our native brethren, too, are not idle. The school, translations, printing, college, &c. &c. are concerns so weighty, that there is no appearance of the governor's restriction at the Mission-house. All is bustle here, morning, noon and night.

This is the time for you, American Christians, to pray for the Serampore mission; for God only can open to us an effectual door. "He openeth and no man shutteth."

"For where his servants have his cause to plead,
Nor seas, nor mountains can their course impede!
Infernal powers are silent at his nod,
Heaven, earth, and hell exclaim, this is the Son of God."

Brother Wickes will give you all the news about us. He has had his times of dejection and refreshment among us. He seems dearer and dearer to us every time we see his face.

I am, my dear brother, your's very cordially,
Calcutta, *OE.* 15, 1806. W. WARD.

[Several references will be found in the following communications, to some obstructions which the British governmental agents in India have given to the missionary exertions which are making there. The preceding letter will serve to explain the nature and cause of these obstructions. Some of our readers may need to be informed that Serampore, fifteen miles only from Calcutta, is a Danish settlement, where the missionaries are both protected and encouraged in their work, and where the "mission house" is erected. Captain Wickes being informed that the missionaries whom he last took out might meet with something unpleasant if he landed them at Calcutta, to which he was bound, carried them immediately to Serampore. The British superintendant wrote to the Danish governor of Serampore, inquiring about the missionaries, and whether he considered them as under the protection of the Danish government. The Danish governor returned the following answer.]

To C. T. Martin, Esq. Magistrate.

Sir,

I HAVE been favoured with your letter of the 13th instant, informing me that Messrs. Chater, and Robinson, two mission-

aries lately arrived at Serampore in the American ship Benjamin Franklin, had among other papers, produced a certificate with my signature, stating that they reside at Serampore under the protection of the Danish flag, and in consequence thereof you wish to be informed at whose suggestion, and under whose patronage, these gentlemen left England, or whether they have come out under the promise of protection from any person on the part of his Danish majesty.

With regard thereto I beg leave to inform you, that some years back, and at a time when several members of the Baptist society took up their residence at this place, the former chief, now deceased, Colonel Bie, reported to his superiors in Europe their arrival, and that an additional number of them might be expected hereafter, requesting, at the same time, permission for them to stay, as they appeared not only to be good, moral, but also well informed men, who, in many respects, might be useful to this settlement; upon which an order was issued to the chief and council, dated Copenhagen the 5th of September, 1801, not only granting full permission for them to establish themselves here, but also to protect them, not doubting but they, as good citizens, would pay due obedience to our laws and regulations.

The certificate granted by me is founded upon this high order; and as Messrs. Chater and Robinson were represented as belonging to the mission society, (which is really the case) I have acknowledged them as such, and extended the protection to them. The persons alluded to, can therefore, not be considered as refugees or poor debtors, merely under a temporary protection, but must be looked upon as countenanced and protected by his Danish majesty himself, as long as they continue to live in a settlement subject to his crown, and are found to pursue only their respective professions, without attempting innovations, which I, from their uniform good conduct, have reason to expect will never be the case.

I have the honour to be, &c.

To Robert Ralston, Esq.

Very Dear Sir,

WE feel ourselves incapable of expressing our sense of these many marks of Christian love. We doubt not but the great Head of the church looks down with peculiar pleasure on these disinterested proofs of love to him and his cause on earth; and we hear him saying (of you and a great many) of the distinguished friends of this his cause, "Verily I say unto you, they shall in no wise lose their reward." We know, sir, you do not work for reward; but the approbation and smile of Jesus are better than life itself; and this is our joy, that those who express

their love to us, for the sake of the cause in which we are engaged, so far as it is under the influence of the Divine Spirit, shall be rewarded, though we are not able to do it.

Accept then, very dear sir, these our united and hearty acknowledgments, in the name of our great Master, and be kind enough to make them acceptable to the other owners of the Benjamin Franklin, and other friends who have stepped forward respecting the translations.

Captain Wickes, who, when here, is always one of us, will communicate to you all our state, internal and external. The cause is making progress, though we are constantly taught that it is not by might, nor by power, but by the Spirit of Jehovah.

We are, dear sir,

Your very affectionate and obliged servants,

W. CAREY,	R. MARDON,	JOSHUA ROWE,
J. MARSHMAN,	J. BISS,	WM. ROBINSON,
W. WARD,	J. CHATER,	FELIX CAREY.

Serampore, October 16, 1806.

To the same.

Very dear Sir,

YOUR kind favour I received by Mr. Bayley of the Bainbridge, and your second by the —, giving an account of a further sum of two thousand dollars generously collected in America for the purpose of assisting us in the translation of the word of God in the Eastern languages. I need not say that this and what we received per the Bainbridge, shall be faithfully applied to the purposes for which it was sent. A public letter from our whole body will inform you what we have already done, and what we are now doing.

What a mercy it is that we may be permitted to do any thing for Christ, and that he does not reject us and our offerings too.

I have no need to say much about our affairs, because our dear friend, Capt. Wickes, will inform you of all things, much better than I can do by writing. Suffice it to say, that the work of God is gradually going on, few ordinance days occur without some addition from among the heathen, and inquirers frequently come from different parts, some of whom not only seek, but find. We have met with some obstructions from government, which are to us highly afflicting; but, I trust, a gracious God will cause all these things to work together eventually for the furtherance of the gospel.

There are some very encouraging stirrings in Calcutta. Till our public preaching was stopped, there was a large body of the natives daily attending on the gospel; and since the prohibition, some Armenians and Portuguese have taken so decided a part

on the side of the gospel that one of them is fitting up a part of his house for the express purpose of having preaching in it to the Hindoos, and another house has been also opened by another man, through their suggestion. These are circumstances which give us great encouragement, and will I hope be the occasion of great good.

How it rejoices my heart to hear such good tidings from America. I find that there are still very glorious displays of divine grace in many parts, and that the greatest part of those awakened in the late remarkable revival, turn out well. Nothing will so effectually silence all objections to the word, as the suitable conduct and conversation of those who were the subjects thereof.

I am greatly pleased with the many attempts to spread the gospel through America, by itinerancies, and missionary excursions. The journals published in the Magazine were to me a treat indeed. I hope that the spirit of missions will increase a hundred fold throughout the United States.

Pray, has a mission to St. Domingo been ever thought of? It is a very desirable thing that the inhabitants of that extensive island should hear of and know Him who can make them free indeed.

Pray remember me very affectionately to all those who inquire after me, or any connected with me; and cease not to remember, at a throne of grace, the cause of the Redeemer in India, and one who is

Your's, very affectionately,

W. CAREY.

Calcutta, 23th October, 1806.

(ASSEM. MAG.)

From Rev. Dr. Carey to the Editor.

My very dear Brother,

AFTER preaching a sermon, I sit down to write a letter to you, which I hope to send by our much respected friend Capt. Wickes, to Philadelphia. I received yours, with Mr. Merrill's Sermons, and your Sermon at the baptism, &c.; for this your kind attention, I beg you to accept my best thanks.

I have been greatly gratified to night, by being informed by a gentleman to whom I was last week introduced, that he was a grandson of the late President Edwards, and son to the President's eldest son Timothy. How desirable that the spirit of his grandfather may rest upon him. I had the pleasure to introduce to him our brother Krishno, the first Hindoo who embraced the gospel.

I wish I could write something to you which you will not be informed of by my letters to others; but as I write all my letters

to America within a few days of each other, a sameness must necessarily prevail in the intelligence which they convey. Suffice it to say, that the Lord appears to be gradually extending his kingdom in this country, which has been so long the seat of the wicked one.

Yesterday was the last day of the most noted idolatrous festival observed by the Hindoos in the course of the year. It is observed in honour of the goddess Doerga. The town of Calcutta was full of processions; I think more than twenty images were carried by the house of Capt. Wickes, while I and a few other friends were there at dinner. We long to see this senseless superstition entirely destroyed by the power of divine grace, and trust that it will shortly give way.

I cannot say with certainty, having no document here to consult, but I believe we have baptized, first and last, about an hundred natives; of these, ten or twelve have been excluded for immoralities, and perhaps a number somewhat greater are persons concerning whom we have many fears, though most of them live at too great a distance to be observed by us. Several have departed this life, and the rest are more or less ornaments to their profession. Six are employed in publishing the gospel to their countrymen; and some inquirers give us hope that a work of grace is begun in their hearts, though our numerous disappointments make us almost afraid to hope.

At present I and brother Marshman are employed in the work of translating the word of God into several of the oriental languages. In five of them the printing is begun, and two others are begun to be translated; we hope to be able to add two or three more before it be long.

The translation into the Sangskrit language, I consider as a very important undertaking, it being the learned language of India, as Latin is of Europe, and perhaps better understood here than Latin is there; and being a dead language, it is fixed, and not subject to further change. I am closely employed in this translation, and, should my life be spared, hope to see it completed in a few years. The gospel of Matthew is printed, except one sheet. We are translating into Bengalee, Hindoostanee, Persian, Mahratta, Gujeratte, Telinga, the language of the Seiks, Sangskrit, Oorissa, and Chinese. And we hope to be soon able to begin in the Kumata, Burman, Nepol, and Tibetan, if not the Malay. We are greatly beholden to our brethren in America for the assistance which they have afforded us, and are happy to say that India has also contributed her share.

My dear brother, let me often hear from you, and about you, and be particular in your accounts of the affairs of the Redeemer's kingdom. You will not tire me; I only wish I were able to send you in return, accounts of great and prevalent displays of grace in India. But at present we must be content to speak of what, compared with what has passed in America, is a day of

small things, but a day of great things when compared with the past state of India.

Farewell, my dear brother. Let me have an interest in your addresses to the throne of grace, and believe me to be affectionately,

Your's,

W. CAREY.

Calcutta, 24th October, 1806.

Extract of a Letter to Rev. Dr. Rogers, Philadelphia.

My very dear Brother,

YOUR welcome letters by Capt. Josiah and Dr. Norcut, I received in due time.

I will try to send you all the Indian news I can recollect; but as my memory is bad, and I never keep memoranda, I fear it will be very defective.

1st. The mission family. We have reason to bless our gracious God forever, for the attention which he has paid to us as a family; we live in love; each one, it is true, has his foibles and faults; but we see so much in each other to love, and so much in ourselves to hate, that we are enabled to live in the practice of mutual affection towards each other. Brother Biss has had a long affliction, but is now pronounced by the physicians to be out of danger. Two new missionaries and their wives have lately joined us, who came out with our much esteemed friend, Capt. Wickes.

2d. The success of the gospel. Here we must lament the little that has been done; some of our schemes have been frustrated by the cruel interposition of government; God's plan however will never be disconcerted by the malice or cunning of men. HE MUST INCREASE, and notwithstanding all the opposition of men, or evil spirits, there shall be no end of the increase of his government and peace. We have now in our connexion twelve Europeans who can publish, and are employed in publishing the gospel. There are eight natives of respectable gifts, who are employed in disseminating the truths of the gospel, and several others who accompany them as helps in their itinerancies, though of inferior abilities.

Besides those already mentioned, we reckon our brother Fernandez, now ordained pastor of the church at Dinajepore. Our brethren Forfyth and Edmonds, (Presbyterians) and five pious clergymen of the church of England. Three of these have lately arrived; they are all on the best terms of friendship with us, and those whose appointments are in the country, labour hard for the conversion of the heathen. We also have great assistance from pious Europeans who dwell in different parts of the country, and who are glad to afford shelter to our native brethren, when they go to those parts to publish the gospel.

From all these circumstances I conclude that the Lord is on his way, and that the cause of truth will prevail, and is now prevailing. I know that no saving effects will ever be wrought without the influences of the Holy Spirit. I also know that thousands are praying for his influences to attend our labours.

I have thus endeavoured to give you a hasty sketch of our affairs. I am greatly obliged to you for the pamphlets sent by you, particularly for the sets of circular letters. They are a most acceptable present. I feel much interest in the affairs of America. Pray write to me all the religious intelligence you can.

Give my Christian love to all to whom you think it will be acceptable, and be assured that

I am, very affectionately, your's,

W. CAREY.

[The following extracts from the pen of our late much esteemed brother *Pearce*, will, we hope, prove acceptable to our readers, although a little out of season; as they serve to show the rise of the present highly interesting mission in India.]

Extracts from two Letters from the Rev. S. Pearce, of Birmingham, to the Rev. Dr. Rogers, of Philadelphia, dated Sept. 3, 1792, and Jan. 14, 1793.

Reverend and dear Sir,

I HAVE taken the liberty of inclosing a few publications for your acceptance; some of them I conceive you will peruse with approbation, especially Mr. Carey's Inquiry, &c. Every good man must approve of the design, though different ideas are entertained of its present practicability. At a minister's meeting, to be held at Kettering, the ensuing month, it is proposed to form a plan for realizing a mission among the heathen. Sierra Leona seems to engage the attention of many. So large a tract of land as from the Isthmus to the Cape; so many inhabitants, and yet so exceedingly destitute of the means of divine knowledge, deservedly claims the efforts of all who revere the gospel, and love their fellow men. And should an attempt be successful among the natives on the coast, it may reasonably be hoped that a knowledge of the gospel will extend to the interior of the country, and the day soon dawn, which shall discover "Ethiopia stretching forth her hands unto God." Surely our brethren of the western world will cordially join in spirit with us, though in person 3000 miles apart, and daily pray, "Lord let thy kingdom come."

An unusual concern discovers itself on this head in the minds of some worthy divines, and private Christians. This confirms our

hopes, and encourages us to attempt something for the good of Africa.

In England, indeed, we see swarms of professors, but it cannot be said to be a day of eminent piety among the churches. It is a mercy that we are kept from open apostacy; but we lament the absence of spirituality and zeal, the necessary appendages of a lively Christian. Not but there are some in our Ephesus who retain their first love; yea, who grow in grace, and who wrestle with the Lord, that he may "descend upon all his people, as showers of rain upon the mown grass." The answer of these prayers we desire to wait for and expect. "Lord! receive us again, that thy people may rejoice in thee."

It was with regret I was informed by my friend, Mr. R——, (who has lately spent a few days with me at Birmingham) that the state of religion wears rather a gloomy aspect in Philadelphia. May he who has the residue of the Spirit revisit that city with his reviving influences. In Birmingham, I have the happiness of saying it never prospered more. Evangelical preaching is in almost every place (and we have no less than *nine* meeting-houses in this town, where the gospel is dispensed) well attended; and the society with whom I have the felicity of the most intimate connexion, has been indulged with an addition of 38 members within the last 5 months, with as many more inquiring the way to Zion. Such times we never knew before; scarce a Sabbath has passed, or a sermon been preached without a peculiar blessing attending it, both to the consolation of the righteous, and the conversion of sinners. We rejoice with trembling. Hitherto indeed we have the happiness of seeing every individual who has been added to us, so walk, as to adorn the holy religion of the Son of God; and notwithstanding the painful vicissitudes which frequently follow on unusual revivals, our hopes still predominate.

In my last, I think I intimated a design, formed by some friends to religion in this country, of establishing a mission among the heathens. I will inclose a printed copy of the rite and plan of a society formed for this purpose, with the resolutions adopted, down to the committee meeting of Nov. 1792.

At that meeting it was reported, that a Mr. Thomas, who had been successful in gospel labour among the Hindoos, was in London, endeavouring to establish a fund for the support of a mission to the East-Indies; and it was proposed to invite Mr. T. to an union with our society; and as another missionary would be needed, to send both out under our patronage.

This Mr. Thomas is the son of a Deacon of a Baptist church at Fairford, in Oxfordshire; he was bred to medicine, and several years since went to London to walk the hospitals, (as it is termed.) At that time he was a highly dissipated youth, and bid

fair for eminence in the paths of unrighteousness. But "it pleased God, who is rich in mercy, for the great love wherewith he loved him, while thus dead in trespasses and sins," to call him by his grace. Soon after he was baptized, he entered as surgeon on board an East-India ship, and sailed in her to Calcutta. About that time, some serious people there were proposing the encouragement of a mission from England, and Mr. T. being on the spot, was invited to labour in that work immediately. Various circumstances favouring, he accepted of the invitation, and though he met at first with various trials, found his labours were not in vain in the Lord.

Having left some debts unpaid, he returned last year to discharge them, and brought with him the most inviting reports of the disposition of the Gentoos to receive religious instruction.

At our last meeting held at Kettering, the 9th instant, we agreed to form a junction with Mr. Thomas. Mr. Carey, of Leicester (author of the publication I had the pleasure of inclosing with my last) is to be his colleague. A man every way fitted for so important a service; and it is expected they will both sail for India the beginning of April next.

But rejoiced as we are at this delightful prospect abroad, we have much occasion for sorrow at home; I mean in a *political view*. The public mind seems vastly agitated, and it may be feared, that the endeavours used to suppress, will eventually increase the agitation.—May it at last but promote the interest of the Redeemer's kingdom, it will be well. The evangelical part of the nation seem disposed to quietude; and I trust whatever may be their private opinions, their conduct will ever harmonize with their profession, as the disciples of the Prince of Peace.

I am, dear sir, with great respect, your obliged friend and servant,

S. PEARCE.

Extract of a Letter from Rev. William Batchelder,
to the Editor, dated Haverhill, April 30, 1807.

Dear Sir,

THE blessed revival in these parts has not entirely subsided. It is difficult to ascertain its beginning, for some speak of serious impressions and powerful convictions upon their minds, seven years before Dr. Smith's death. The Doctor, previous to his death, expressed his discoveries of the approaching work; and his last sermon, from John xii. 24, was evidently introductory to the revival. He was much impressed, and from the clear and pathetic manner of his preaching, some think he was directed to the text, from a presentiment of his death, and as predicting the work. Many were struck with his unusual and elevated solemnity, hearing as for the last time; and so it proved. His sudden

death, Jan. 24, 1805, excited much seriousness. Many recalled the solemn admonitions of their departed friend.

May 5th, 1805, I visited the people and found some seriously impressed, and a general attention to the word. The revival daily increased. The third Lord's-day in May I baptized and broke bread. I continued to visit them through the summer, and baptized several. November 22d, I removed my family into Haverhill, and during the winter the work spread into the east parish, and into Bradford. I preached almost every day and saw the good work increasing. The third Lord's-day in May, 1806, twenty-four were added to the church. In Haverhill and Bradford, 89 have been added to this church in about 15 months. The glorious work is now spreading in Plaistow, an adjoining town. That it may spread universally, and calm its foes in all parts of the globe, is the wish of

Yours, in gospel love,

W. BATCHELDER.

Letter from Rev. Isaac Case, to the Secretary of the Society, dated Readfield, March 24, 1807.

Dear Brother,

THROUGH the kind hand of God I am once more brought in safety to my family, after making a long visit eastward. I will endeavour to give you a short account of my journey and labours.

It was thought advisable that Elder Robert Low should accompany me. Accordingly we set out on the 4th of November to visit the province of New Brunswick. We travelled in company part of the way, but in order to supply more generally destitute places, we spent every Lord's-day apart, excepting one. I administered the Lord's supper twice, and baptized four only, until I got into the British dominions. We crossed over into this kingdom the 10th of December, and went to St. David's, where we were kindly received by Capt. Foster and family. They greatly rejoiced to think that God had put it into our hearts to come so great a distance to visit them. This place hath been settled about twenty years; but they have lived without God in the world, until about a year ago, it pleased God to pour out his Spirit upon them: but for want of suitable instructions, they had imbibed strange notions, and gone into wild extremes, the particulars of which I forbear to mention.

After preaching a number of times, and visiting several families, we appointed a conference meeting on Lord's-day evening. We were a little interrupted in the opening of the meeting, but were afterwards agreeably entertained, in hearing several relate what the Lord had done for their souls. Monday, December 15th,

after brother Low had preached a precious sermon, from Acts ii. 41. *Then they that gladly received the word were baptized,* I administered baptism to three persons, the season was peculiarly solemn. In the evening we met again, and continued our meeting until twelve or one o'clock, hearing the gracious dealings of God with their souls. The next day we met again; and after brother Low had given a word of exhortation, he baptized seven. But I was deprived of the privilege of attending by sickness. After they had returned from the water, they came round my bed rejoicing. The next day being a little better, brother Low took leave of me, as he was under a necessity of returning home. We found it hard parting; for by our mutual labours while together, our hearts became knit to each other like the hearts of David and Jonathan, which made it very trying to part. Agreeably to a previous appointment, I went to St. Andrews, where I spent ten days, I hope with profit. I baptized 14, and administered the Lord's supper to them. In the mean while, I went to a place called Bocabeck, where I baptized four more. They joined the church at St. Andrews, which consists of 42 members, and appear well engaged in the best of causes. Saturday, December 26, returned to St. David's, where I preached Lord's-day. Wednesday, Dec. 31, after delivering a discourse, I baptized three men. We met again in the evening, and after joining in solemn prayer, I read to them the articles of faith and covenant; and endeavoured to instruct them into the nature and order of the church of Christ. Then five males and four females covenanted together to walk in church fellowship. The next Lord's-day, after preaching a sermon, I baptized four persons, who joined the church; then administered the Lord's supper to them. The Wednesday following I went to St. Andrew's, where we had a precious meeting in the evening. From thence I went to Magguguadavick river, where I tarried four days, and preached six times. I found them very low in religion, but when they came to hear the gospel again, their spirits were revived. They told me that they had not heard a sermon since I was with them last August. I left this place on Thursday, and after preaching two lectures by the way, on Saturday the 18th of January, I came again to St. Andrew's. Here I received two letters from my family, which brought me the very trying news, that after about 24 hours illness, my little Susannah was taken out of this world of sin and anxiety. Her death was on the 20th of November. This news was sudden and shocking; it overcame feeble nature at first; but recovering myself a little, I met with my brethren in conference, which was a very solemn meeting. May I learn to be still, under all the righteous dealings of a sovereign God with me and mine.

I preached in this place on Lord's-day; and again on Monday, and baptized a youth that came up out of the water with her heart, hands and voice raised in praise to God. In the eve-

ning, I preached my farewell discourse, from these words, *Endeavouring to keep the unity of the Spirit.* This was a precious parting season.

On Wednesday I went to St. David's, where I tarried about a fortnight, and baptized five more. Two of them were a man and his wife that were called in at the eleventh hour. He is about sixty, and she about sixty-four. They have eight children, all married but one. It is thought that they have all experienced a work of grace; and several of their companions have shared in the like blessing. How marvellous are thy works, O God! The church in this place consists of 26 members. I left them the 4th day of February, and came slowly homeward, preaching in almost every place that I came through, until I got to Penobscot river. Through the care of a kind Providence, I was returned to my family the 27th of February, and found them in good health, excepting the one I shall see no more. I have been gone 16 weeks and 2 days. I have baptized 44, and administered the Lord's supper four times. One week I preached but five times; but I often preached eight or nine times in the course of a week. Since I have been on my last mission I have baptized 205, and have assisted in constituting six Baptist churches. Three of them are in the province of New-Brunswick, and all of them east of Penobscot river. There are twelve Baptist churches east of Penobscot river, that are destitute of preaching. The call for ministerial labour is such in these parts, that I expect I must visit them again soon. I have been one year and thirteen weeks on a mission since I left Boston. I wish to spend and be spent in the delightful employ of sounding my dear Saviour's name abroad.

I subscribe myself, with the greatest affection,

Your's, in the Lord,

ISAAC CASE.

INTERESTING ACCOUNT OF A REVIVAL OF RELIGION IN
NOVA-SCOTIA.

Extract of a Letter from the Rev. Mr. Chipman, to
the Editor, dated Yarmouth, Dec. 5, 1806.

Reverend and very dear Sir,

I HAVE been in this town and Argyle, five weeks, and such glorious times I never saw before. Multitudes are turned to God. I cannot with ink and pen, nor could I, were I present, describe the one half God has done. It is about three months since the work began in Yarmouth. The eternal heavens seem to be bowed, and God has come down by way of divine influence, in such a way as I never before was witness to.

Brother Harding is the minister of this place, God is with him of a truth. He stands clear in the doctrines of the glorious gospel of Christ, and in the order and discipline of God's house. Can you believe it, dear brother, my soul has been ravished, and my lips broke forth in praise, to see the great Redeemer riding forth in glorious triumph. I cannot but hope God has owned worthless me, to encourage the heart, and strengthen the hands of dear brother Harding, whom I love in the Lord. Since the work began, there has been about one hundred and fifty souls brought to own Jesus, as their rightful Lord and sovereign King. But a number of these had probably been born again, before, but had received no satisfying evidence until now. There was a church here before, upon the open communion plan. They have now entirely given it up, and settled upon the Baptist, or rather gospel plan.

There was in the old church about forty members, thirty-three of whom from time to time have been baptized, and now belong to the new church. Since the work began, and before I came to this place, brother Harding baptized seven persons. Since I came, brother Harding and myself, on one Sabbath, baptized eighteen. The Sabbath after but one, we baptized forty; and next Lord's day we expect a large number more to come forward to this blessed ordinance. The first day there was a fall of snow, and the day was uncomfortable; but the Lord comforted our souls. The young converts were so happy, they could hardly wait until their turn came. We have had two church meetings, and surely I never saw such meetings before. It was indeed the house of God, and the very gate of heaven. The last Saturday we began at ten in the morning, and continued until eight in the evening, to hear persons relate the dealings of God with their souls; and then a great number were prevented for the want of time. Some of them have been great enemies to the truths and cause of God, and never went to meeting until God converted their souls; after which with holy delight they have ran immediately to the Christians, and then to the house of God, and there declared what God had done for their souls. Some would inform the enemies of religion, that they could not say, that this, or that preacher, or person had influenced or turned them; for God had done the work for them at home. A great many of the subjects of this work have been young people and children. Seldom a meeting but some are brought to embrace the offers of life; sometimes five, six, and seven at a meeting. There are meetings in some part of the town almost every day. You would be delighted to hear the young converts with glowing hearts, and flowing tears, inviting sinners to Jesus.

Monday morning, Dec. 8th. Yesterday, brother Harding and myself baptized twenty-two persons more. And there are a considerable number now waiting, that have been approved of by the church. The work is still spreading.

At Argyle, twenty miles from this, there has been a glorious work the summer past. There is a village between this place and Argyle, called the Tuscut river, where are about twenty families. God has visited them. Brother Harding baptized two there; and since, I have baptized two more. There is an Esquire L. a member of the House of Assembly, who is a real Christian, and one of the best men in the world. God has blessed him with a handsome property, and a heart to devote it to his service, beyond any man I ever saw. His wife is of the same spirit. Two of their children are, I believe, sealed to the day of redemption. I have not written half what I wanted to; but cannot add. The Magazines have been blessed to many in these parts. Brother Harding will write to you.

Your's with great esteem,
THOMAS HANDLY CHIPMAN.

Further account of the same precious work.

Extract of a Letter from the Rev. Harris Harding, to the Editor, dated Yarmouth, (N. S.) Jan. 30, 1807.

Reverend and dear Sir,

MR. CHIPMAN with whom I am intimate, requested me to write to you, and give you a brief account of the gracious work of God, which of late has been made manifest, in the salvation of a number of precious souls in this part of the Lord's vineyard.

Previous to the Lord's pouring upon us the gracious effusions of his Holy Spirit, there had been a great declension in religion, attended with great discouragement of soul in believers, and coldness, backwardness, and neglect of religious duties. The 4th of last October, eleven persons were stirred up, and came forward in a church-meeting to offer themselves to the church, and relate what a gracious God had some time before done for their souls. The glorious presence of God was truly with some of them, in their relations, and our hearts were warmed.

On the next day I administered the ordinance of baptism to six of them, before a large and serious assembly. From this time, the work of God began to make its appearance. Several were pricked to the heart. Our meetings were crowded, and awed with the presence of the Holy One of Israel. His truths, like barbed arrows, penetrated the souls of many, and extorted a cry, "What shall I do to be saved?"

About this time, brother Theodore Harding, on his way from the States, visited and preached three times among us, to the approbation of all; and I trust, to the good of many. The Lord's

arm was gloriously revealed. For some weeks there was scarcely a day in which some one, or more, did not profess a saving knowledge of the Lord Jesus, in their soul's conversion. In the part of the township where I live, there is hardly a family who have not shared apparently in the glorious work.

Brother Chipman visited and preached four Sabbaths with us, soon after brother Harding left us. He rejoiced greatly to see what the Lord was doing, and our bowels were much refreshed in Christ by his preaching and labours of love.

Our church was formerly upon the open communion plan, consisting of Congregationalists and Baptists; but since the late happy revival of religion, having satisfaction from the word and testimony of God, they have unitedly adopted and settled upon the Baptist system of faith and practice; and it is wonderful to see how God has owned and blessed his sacred ordinance to the conviction of sinners and comforting of saints. Frequently have we seen the power of God visibly displayed, on such baptismal occasions, through the last fall and winter thus far advanced. Brother Chipman assisted me in administering the ordinance, to a considerable number while he was here; and the Sabbath after he left us, I baptized a number more, and have continued so to do every Sabbath since. Neither the inclemency of the weather, which sometimes proved very unfavourable, nor the delicacy of some person's constitutions, prevented their following their Lord, or obeying his righteous commands; so that since the fifth of October last, one hundred and forty persons have been enabled to obey the Lord in that institution, and with the greatest propriety and spirit of devotion, have sung and applied Mr. Leland's hymn:

"Christians, if your hearts be warm,
Ice and snow will do no harm."

I have good grounds to think upwards of two hundred persons have been savingly united to Christ, since the time mentioned above; some of whom are aged people, who have been living without God in the world for many years, and are now brought to his feet, acknowledging his mercy and his sufficiency of grace abounding to the chiefest of sinners. Their grey hairs, which a short time ago, were their shame, now indeed are their glory. Likewise a goodly number of precious youths and children are made with joy to "remember now their Creator;" and with melting hearts declare to others what great things Jesus of Nazareth hath done for their souls. Some of them are wonderfully drawn out with bowels of pity, tenderness, and compassion for their unconverted friends and neighbours, and a lost world lying in wickedness; whilst others are enraptured and greatly delighted with the divine beauties and excellencies of a glorious Redeemer; so that our meeting-house many times has seemed as if filled with his glory, and his people constrained to say, "I love the place where thine honour dwelleth."

At Argyle and Barrington, two townships next eastward from this, God has also been pleased to revive his gracious work of late. In the former, through the means of brother Towner, a faithful, godly Baptist minister, whose labours God has been pleased to crown with abundant success, where he is a settled pastor. I cannot ascertain the exact number; but I believe upwards of seventy have been baptized there within a few months past.

A number, I have recently heard, are brought to a saving knowledge of Christ, at Barrington, where they have no settled minister; but the particulars I have not yet learned.

Please to excuse the freedom and brevity of this from a stranger; and when you can find leisure favour me with a line.

I am, sir, yours, chiefly for Christ's sake,

HARRIS HARDING.

Extract of a Letter from the Rev. Mr. Towner, to the Editor, dated Argyle, (N.S.) April 13, 1807.

Reverend and dear Sir,

THOUGH unacquainted with you after the flesh, yet I trust I am a partaker with you in the blessed spirit of the gospel, and engaged in the same glorious cause of the Redeemer. The great Head of the church is pleased to indulge me the pleasure of inviting lost sinners to come to the fountain of the blood of the slaughtered Lamb of God, for the salvation of their souls. We have heard with pleasure of the progress of the Redeemer's kingdom in many parts of the world, by means of your Magazines. Perusing these accounts, has awakened in my soul sensations which I cannot express, which induce me to address you with this freedom, and which I trust you will pardon, when you shall hear of the work of God in these parts. I was formerly settled over a Baptist church in the township of Digby, in the county of Annapolis, where God was pleased to bless my poor labours to that people. Here I lived some years, and improved my gifts, traveling abroad but seldom, as my circumstances in life would not permit. And having my heart much knit to that people in the bonds of the gospel, I have found severe trials at the thoughts of leaving them, to preach to those who were destitute in other places.

On the 16th of July last, I set out on a journey to Argyle, where I arrived on Saturday the 18th, late in the evening. The people not having notice of my coming, and the next morning being very rainy, but few attended meeting, I was requested to stay another Sabbath, which I did; and also preached several times in the course of the week. Religion was at a very low ebb among the few professors, who belonged to a church for-

merly established by a Mr. Frost, of the *new-light* persuasion. After his death, the church was re-established and increased, under the ministrations of other preachers, whose labours had been blessed to the salvation of many souls; they still holding the baptism of believers non-essential to fellowship in the church of Christ. Oh that all Christ's ministers would endeavour to impress on the minds of his people, the necessity of obedience to his high commands. The broken and scattered state of this church was great; all discipline was done away. Nevertheless there were a few mourning souls, that would not be comforted, because God's heritage lay waste.

Here I tarried the next Lord's day, and preached from Solomon's Song, v. 16, and in the afternoon, from chap. i. 8, and the Lord was pleased to bless the opportunity. The set time was now come to raise his people from the dust. The work began in the following manner; A young woman, who had been awakened the winter before, by hearing some young people sing and discourse upon the happiness of religion, in the township of Digby, the impression of which had never left her, till this Sabbath evening, when she found peace and joy in the gospel. Her feelings led her to exhort her young companions to turn to the Lord. Truly we may say, he is a God working like himself; for the arrows of the Almighty stuck fast in the hearts of the King's enemies, and many were brought to bow to the sceptre of king Jesus, and proclaim salvation in his blessed name. Oh he is a wonder-working God; may I ever lay at his feet, and crown him Lord of all. Here I saw the Lord had begun his work, and hence could not find it my duty to leave the place.

The young professors manifested a desire to follow their Lord's commands, and be buried with him in baptism. It was my sincere desire they should; but here being no church for them to covenant with, as most of the old professors (as I observed before) could not see the expediency of baptism, I was at a loss how to proceed; but resolved to follow the Lord's command to teach and to baptize. Accordingly a conference meeting was appointed to hear their experiences, when nine came forward, two old professors, and seven young converts, and were baptized the fourth Lord's-day after my first arrival at this place. The Lord owned his blessed ordinance to the conviction of a number; and it was made a precious season to many. After this the work spread with great power, and people assemble from all parts of the town, and some from the adjoining towns. I thought it proper to send for brother Harris Harding, as he was much more acquainted with the old professors than I was. Particularly as he had formerly laboured among them, and as many had professed under his ministry. Our meeting was in order to see if we could settle a church; but it proved to no purpose at this time. However, ten came forward and were hap-

zied. We both went into the water together, to show that we agreed in heart and practice. The glory of the Lord seemed to overshadow the place, and move upon the baptismal waters. But it still looked dark as to settling a church; for the most of the old professors stood as before. I now thought it proper to form those that had been baptized into some order; and for that purpose offered them a covenant, which they cheerfully signed. But God was working, out of our sight, in the minds of those old professors. For in a few days from this time, there were twenty-two came forward to baptism. And O, this was a wonderful day indeed! Here was seen a mother, son and wife, and grand-daughter, all following their Lord into the water! Here was one man seventy years of age, and a little boy of only ten! Now was the desire of my soul accomplished in this thing, in that the Lord had united the old and young professors in one body. They requested that they might commemorate the death of their Redeemer; I accordingly administered the Lord's supper to them, and it was indeed a blessed feast with many: for they were stayed with flags, and comforted as with apples. What shall I render to the Lord for all his benefits. Now they came flying like clouds or doves to the windows before a storm. Baptism was administered five Lord's-days successively; until seventy-eight joined the church. After staying here thirteen Sabbaths, I was under the necessity of returning to my people. I tarried there four weeks, and then returned to this place again. This was the last of November. I found the Lord was still at work, though not so powerfully as when I left them. Several acknowledged a work of grace to have been wrought in their hearts during my absence. But the cloud seemed to return again; for there being a number of men who follow the seas, on returning home to winter, seeing such an alteration in the place, they were struck with deep solemnity. Many were wounded to their hearts, and made to groan under the weight of their sins. There were not many of them who came out openly to profess religion, until the past month, when a young man who had been under great distress all winter, found comfort; and after preaching, could not refrain from ascribing glory to God, for his unexpected deliverance. The divine presence very sensibly filled the place. Many giving glory to their Redeemer, and many deeply wounded with a sense of their sins.

The last Sabbath in March, twenty came forward, and were baptized. My letter has swelled under my pen, but I must conclude with adding, that one hundred and twenty have been baptized. There were five baptisms in the winter season. Twenty-four have told their experiences, who are not yet baptized, and a number of others are under hopeful impressions. The work is still going on in this place, and spreading rapidly in different parts of this province.

I am, Sir, your unworthy brother in Christ.

ENOCH TOWNER.

Extract of a Letter from the Rev. Dr. Fuller, to Dr. Rogers of Philadelphia, dated Kettering, June 3, 1806.

My dear Brother,

HAVING an opportunity, I drop you a few lines, together with No. 15 of the Periodical Accounts. You will see by this how we go on in the east. I am but just returned from our Association at Leicester, which was very pleasant. The clear increase was I think about 80 members. It did my heart good to hear several of our young ministers pray. We have this year lost our worthy brother, or rather father, Mr. Abraham Booth. For personal godliness, integrity, benevolence and prudence, he had but few equals. He was truly a great and good man, and his death is a loss to the church of Christ.

We, at Kettering, have last year nearly rebuilt our place of worship. I hope I see something of the work of God going on amongst us. There have been some new churches lately formed in our Association. A poor Derbyshire collier has been the means of much good. He baptized 29 persons. And another poor man in Buckinghamshire, has also been useful among the poor about him.

We are much obliged to you, and brother Staughton, and many more of the brethren, for the active part you have taken in adding your benevolence to that of Britain, to be transmitted to Serampore. I trust it will prove in the whole an offering acceptable to God. United efforts in the cause of God tend wonderfully to cement the hearts of Christians. I cannot express the gratitude of our society to all who have assisted it in your country; but I beg you will express it for us as far as opportunity offers.

A. FULLER.

A brief Sketch of the late Revival in Greenwich, North-Kington, Warwick, &c. in the State of Rhode-Island.

ON the 25th of June, 1805, Brother Asa Niles received an appointment from the Society to visit and preach in the above towns and vicinity, for three months. His labours were evidently blessed to the conversion of a number of precious souls. He had previous to his appointment, visited and preached in the above towns, and also in Patucket and Pawtuxet. In each of these places the Lord had given him some seats to his ministry.

At the request of the brethren among whom he laboured, and by the advice of several ministering brethren who had visit-

ed and baptized where he had been preaching, he was ordained at Warren, at the meeting of the Association in that place, the September following. By request of the Committee of the Society, he was continued in that vicinity through the winter, and most of the succeeding summer. He now had the pleasure of baptizing many who were converted under his ministry.

During a considerable part of the time he was on his mission, he preached eight or nine times a week; besides attending conference and prayer meetings, and visiting and teaching from house to house.

A respectable church has been gathered, principally under his ministry, in the first mentioned towns.

We subjoin a few extracts from his journal, as a specimen of his labours.

“ July 22, 1805. Rode to the Factory, met Elder Pitman, who preached in the evening. 23d. Rode to the Fulling-Mill with him; he preached at 3 o'clock, after which we rode to Greenwich, and he preached again in the evening. 24th. We met to hear the relation of a number of candidates for baptism. Elder Gano preached at 3 o'clock; after which he baptized seven persons. I tried to preach in the evening. 25th. Rode to North-Kingston, and attempted to preach in the evening from these words; *Never man spake like this man.* And I believe the Lord spake. It was the beginning of a happy reformation in that place. Such a season my eyes never beheld before; old saints confessing their faults, and asking forgiveness of their brethren, and also of the world, for not setting a better example before them; while sinners were crying for mercy. It appeared like the day of Pentecost. A number who were awakened that evening, have been brought out since, and baptized. All glory be given to God. 26th. Rode to Greenwich, preached in the evening from these words; *Bring my soul out of prison, that I may praise thy name.* The Lord converted two souls that night; glory to his name. 27th. Preached in the evening; one man was brought out that day, and was at meeting in the evening; and his wife obtained liberty the next morning. 28th, was the Sabbath; rode to the Fulling-Mill, and preached at 10 o'clock; then rode to the Factory, and preached at two o'clock, and again in the evening. I believe the dear Lord was there by his Spirit. 29th. Rode to Greenwich and preached in the evening. 30th. Rode to North-Kingston, and preached in the evening. 31st. Rode to Wickford, preached in the evening. August 1st. Rode back 5 miles, preached in the evening at the place where we had the wonderful meeting, mentioned above. It was much such a season as we had there before. The Lord was doing wonders by the arm of his holy child Jesus. One soul brought out that night.”

From this time until the 20th of October, the work prevailed, without much alteration, and Mr. Niles continued his labours

without ceasing, preaching nearly every day, or evening, and sometimes twice or thrice.

On the 20th he writes as follows : “ Rode from Tower-Hill to the Factory, 22 miles, and preached at 2 o’clock ; after which, baptized six persons : It was a solemn rejoicing season : As they came out of the water, they were filled with praise to God. 21st. Rode to Greenwich ; met the converts of Greenwich, Warwick, and North-Kingston, to inquire into the state of their minds, respecting their uniting together as a body. Before we proceeded to the business before us, we united in prayer to Almighty God for his blessing upon us. After which we proceeded as proposed ; and we found them all happily united together, so that the thought of parting was painful to them. And as they appeared so united, we proposed to them the name of “ The United Brethren ;” with which they were pleased. The number who were joined in heart at this time was 32. O that the Lord would increase their number, and continue the union which is now amongst them. I preached in the evening. 22d. Rode to the Fulling-mill and preached in the evening ; after which, returned to Greenwich. The call for preaching appears to be greater than when I first came here, and the encouragement appears to be greater than ever it has been, which is the reason that I have not written before. The number of persons who have been hopefully brought to the knowledge of the truth, since I received the appointment as a missionary, is between 40 and 50. All glory to God for his wonderful works to the children of men. I desire the prayers of all my fathers and brethren in Christ, that I may be kept humble, prayerful, and thankful ; and that the Lord would continue to use me as an instrument in his hands, for good to my dying fellow-men, and that his name may have all the glory.

I remain your loving, though unworthy brother in Christ,

ASA NILES.

Extract of a Letter from the Rev. Mr. Hofmer, to
the Editor, dated Hamilton, (State of New-York)
April 23, 1807.

Reverend Sir,

CONCEIVING it important for the encouragement of the children of God, to communicate instances of his special goodness to these new settlements, I direct a line to you, containing a short account of a revival of religion among us. To give you a just idea, it will be necessary to state, that the town of Hamilton consisted at the time of the revival* of four six

* It is since divided into four towns, Hamilton, Eaton, Lebanon, and Madison.

mile square townships, on the governor's purchase, viz. the 2d, 3d, 4th, and 5th; the 2d forms the northwest, and the 4th the southeast quarter. Our meeting house stands towards the northwest corner of the 4th township, where the church first set up their meetings. Several members of the church lived on the 2d township, at the distance of five or six miles from the meeting-house. About June, 1805, several brethren, on account of distance, and the difficulty of often getting their families to meeting, together with the total neglect of religious worship among their neighbours, agreed to invite any preachers that were in good standing, of any denomination that could be obtained, to come and preach to them on the Lord's-day. The first that came was a free communion Baptist, then two local Methodists, and soon there was a rumour of a reformation. I visited them and preached some lectures, and found some that seemed to be religiously affected. By the first of January, 1806, the attention seemed to be at an end, and perhaps six or eight persons had professedly met with a change, who mostly joined the Methodists. Our brethren that first opened the door so wide for preaching, began to be exceedingly pinched, with the absurd things advanced, and hard sayings against the doctrine of grace, yet did not forsake their prayer meetings, and not altogether their Sabbath meetings.

The first Monday in February, I was called to attend a funeral in Cazenovia. My road lay through the place, and I appointed a meeting on my return. Accordingly I preached in the evening, at brother Miles Standish's, (formerly a member of elder Backus's church at Middleborough.) A few people collected; nothing more than usual appeared, till after meeting was ended, when one man openly faulted me for not preaching the way to the way. I replied that I knew nothing about it, and therefore could not preach it. This gave rise to conversation on doctrinal subjects, which warmed the feelings of the brethren present, and soon we had exhortations and prayers that continued till midnight. I could say with Peter, "that it was good to be here." Towards the close of the month, brother Standish came to our meeting, and informed me, that some that were there on the aforementioned evening, had (he hoped) begun to sing of free grace, and that the alarm was becoming general: that they had appointed a meeting for me that evening. Accordingly I went and preached, and also on Monday evening. Now we saw usually a great collection of people at the meetings; and they continued to assemble in great numbers through the whole summer. I frequently preached among them on Sabbaths and week days. While some cried down the doctrine of sovereign grace, I tried to preach it up; and God was pleased to bless my poor endeavours, so that the beginning of April a number were desirous of making a profession. On the 16th of April, the church held a conference, when nine related their experiences, and were received by the church. On the 23d of April

the church met again and heard three more. I preached a lecture and baptized the twelve. Several conferences more were held, so that on the third Sabbath in May, I baptized 17 more. Here was a pleasing sight indeed. In the presence of some hundreds of spectators, the whole 29 formed a line on the bank of the stream, and were solemnly admitted as members of the church, by giving each of them the right hand of fellowship.

On the Saturday before the first Lord's-day in June, the church met for preparatory conference, at 10 o'clock, at the meeting-house. The time was taken up in opening our minds and hearing experiences; but the setting of the sun closed the day before we had got through, and we adjourned till eight next morning. This day I baptized seven, and we had a most agreeable communion; and the season was peculiarly solemn.

It pleased the Lord at this time to arrest the attention of several of our youths on the 4th township. The work from this time spread on the 5th township. Conferences and baptisms were the consequences, until by the beginning of October, I had baptized 70 persons! A considerable proportion of these were in the bloom of life. About 25 of them were youths, and some as young as eleven years. Among others, I have had the happiness to present two of my own children to the Lord, in the solemn institution of baptism; being first convinced that they had given themselves to the Lord. I trust I enjoyed a pleasure unknown to such as baptize only infants. We had several added by letter, which made the number added 83. Our whole number is 153.

Several Congregationalists have left their former errors, and joined this church of baptized believers. Among others was a deacon and his wife, and three children; with his own and his wife's mother. Each of these aged matrons had been professors fifty years. An European Independent professor resided among us, who, beholding the wonders God had wrought, began to inquire in his own mind, "Where are my children?" He answered himself, "I have brought them into covenant with God." The thought arose again, "If my children should be arrested in their minds, would they not at once acknowledge themselves to be strangers to the covenant of promise, without hope, and without God in the world? This would give all my pretensions the lie." The consequence was, that he with his wife renounced their infant sprinkling, and received the ordinance of baptism. It would be desirable to have the subject thus inquired into by many others.

This church was formed ten years ago last November. It then consisted of eleven members, at the distance of 18 miles from the extremes. At our August communion, almost 200 communicants sat down at the table, of our own and other churches, within the aforementioned distance. Our members as yet appear steadfast, and our church is in peace.

I am, with respect, your unworthy fellow labourer.

ASHBEL HOSMER.

Extract of a Letter from the Rev. Mr. Irish to the Editor, dated at Aurelius, (State of N. Y.) March, 1807.

Beloved Brother,

I HAVE concluded, agreeably to your request, to accept of an appointment for six months, and should be glad if the Society would send me a letter containing my appointment, as the people have been imposed on so much in their new settlements, that it is necessary to have something to show that we are not impostors.

Dear brother, I would inform you of a late interesting circumstance. The Lord is causing light to break forth. A Presbyterian minister in this county has been brought to give up his tradition, and embrace the truth, with respect to baptism. Mr. Jabez Chadwick was born in Lee, State of Massachusetts, August 14th, 1779; and obtained a hope, and joined a Congregational church in the said town at about the age of fourteen years. The June before he was twenty-one, he was licensed by the Berkshire Association to preach the gospel. The December following he was ordained in Waterbury in Connecticut, by the western association of ministers in New-Haven county. In the spring of 1803, he was dismissed from that church, and after a missionary tour of four months in the State of Pennsylvania, he came to Milton, in the county of Cayuga, and State of New-York. Here he preached one year and an half to a Congregational church without being installed; the congregation then being divided about building a meeting-house, a new church and congregation was gathered on the Presbyterian plan. He continued to preach to this church until he was installed, which was in February, 1806. In the summer season following, he was seriously tried on the subject of baptism. Many things contributed to this; such as the want of explicit evidence in the New Testament; reading Peter Edwards on baptism, &c. He also read during his inquiries, elder Merrill's seven sermons; and other writings on both sides of the question. He informed me he had many temptations to give up the search, but the subject lay with such weight on his mind that he could not. At length he concluded there must be light in the scriptures on the subject, and that if he was faithful in attending to them, he would obtain satisfaction.

Accordingly he laid aside other writers, and applied himself to the word of God, with an earnest desire to know the mind of Christ, and with a settled determination to obey his will, if it should be made known to him, however crossing to the flesh it might be. The result of his inquiries was, as might be expected, that after having been gradually stripped of his armour, in which he used to trust, he was brought to give up *Infant Baptism*, both subjects and mode, about the middle of November last, and to embrace the genuine doctrine of believers' baptism. He

shortly after signified his change of sentiment to the church to which he belonged, who complained of him to the Presbytery. This body was convened, and attended to the matter, although they declined entering into an investigation of the subject, but suspended him for four weeks. Whereupon he withdrew from them, and gave them his reasons in writing. Having taken these steps, he was baptized by elder Micajah Starr, in the town of Milton, the 21st of January last, and joined the Baptist church, with whom he preaches at present with great satisfaction.

The Lord reigns, light is breaking in, and Zion has reason to rejoice. But being in haste, I must conclude with subscribing myself, your brother in the truth,

DAVID IRISH.

Extract of a Letter from a young Woman in Upper Canada, written the next Day after her Baptism, to a young Sister in Aurelius; dated at Swainsburg, Nov. 24, 1806.

My dear unknown Christian friend,

IT is with no small regret, that I inform you that your reverend father has this morning taken an affectionate and a very affecting leave of our family, in order to return home. You will doubtless be surprised at receiving a letter from a person altogether unknown to you; but when I inform you of the reason of my writing, I mistake, if it will not be deemed a sufficient apology. A poor sinner is petitioning for an interest in your addresses at the throne of grace. Shortly before your father went away, some of our family were talking of my riding to Saltpoint, on a visit to my friends there. Your honoured papa expressed a wish that I might go; adding, that there would be a conference meeting of young brethren and sisters shortly after his arrival. Oh, how gladly would my heart have embraced the opportunity, and cheerfully have united with you in praying and singing praises to that adorable Creator, whose boundless mercy has laid us under so many obligations to praise and adore him through his dear Son. But alas, too many obstacles are in the way; difficulties not to be surmounted debar me from enjoying with you those heavenly pleasures. May I then thus petition to you, and all the dear united brethren and sisters, that whenever you thus meet together, you will remember a poor unworthy stranger at the throne of grace, who has, I trust, been brought out of darkness into the glorious light of the blessed gospel of Jesus Christ.

Behold me as it were in the desert, and almost alone; destitute of the privileges which you enjoy; and at this time deprived of the friendly admonitions of a beloved and honoured father.

Oh, pray for me, that I may run with patience the race that is before me, looking unto Jesus, the author and finisher of our faith; that I may ever put my trust in that God, who alone is able to relieve and support, under all the doubts and fears, trials and difficulties which we meet with while we sojourn here. And oh, may that all-beneficent Being, who is the rewarder of every virtue, return into each of your bosoms a tenfold blessing, and may he grant, that if we never meet on earth, we may have a happy meeting in the celestial mansions of eternal glory, to sing praises to God and the Lamb forever and ever.

I chose to address you in a particular manner on this subject, because I understand you are much about my age, and that the same instrument in the hand of God has been made use of to quicken us both to diligence. But alas! that great and good man, that highly favoured minister of the glorious gospel of the blessed God, is gone, never more to return! May we be animated by his triumphant death to follow his blessed example; and may the virtues of the pious and amiable Covell, live again in many of his friends.

I cannot forbear expressing the pleasure I have felt, from the appearance of good there seems to have been done, by your dear father's labours in these parts, especially in raising the attention of the people to hear preaching, and I trust in many instances to their everlasting good. May the Lord of the harvest send forth more faithful labourers.

Through mercy alone, I am enabled to subscribe myself your
sister by profession, MARIA SWAIN.

Biographical Sketch of the Rev. Dr. STILLMAN, late Pastor of the First Baptist Church in Boston; who departed this life a little before one o'clock, on the morning of March 12; aged 70.

SAMUEL STILLMAN, D. D. was born at Philadelphia, Feb. 27, 1737, (O. S.) While young, the family removed to Charleston, S. C. It was in this city, under the preaching of the late Mr. Hart, that he received his first religious impressions. "My mind (saith he) was solemnly impressed with a sense of my awful condition as a sinner. This conviction grew stronger and stronger. My condition alarmed me. I saw myself without Christ and without hope. I found that I deserved the wrath to come, and that God would be just to send me to hell. I was now frequently on my knees pleading for mercy. As a beggar I went, having nothing but guilt, and no plea but mercy." He was specially comforted under a discourse from Matt. i. 21. Now saith he, "Christ became precious to me; yea, all in all. Then I could say of wisdom, *Her ways are ways of pleasantness, and all her paths are peace.* That I still think was

the day of my espousal. Glory to God for the riches of his grace to me. Why me Lord? &c." He was soon after baptized and received into the church under the pastoral care of Mr. Hart.

Feeling an ardent desire for the salvation of his fellow sinners, he was led to contemplate with much seriousness, the work of the ministry. With a view to this, he was placed at an academy in that city. After finishing his classical education, he spent one year in theological studies under the direction of Mr. Hart. He preached his first sermon Feb. 17, 1758; and on the 26th of Feb. 1759, he was ordained in Charleston, to the *work of an evangelist*.

On his visiting Philadelphia the same year, the university of Pennsylvania conferred on him the degree of M. A. The same was conferred by the university at Cambridge, in 1761; and in 1788, Rhode-Island College, (now Brown University) conferred the degree of D. D.

After spending two or three years, in travelling and preaching in the southern and middle states, particularly on James' Island, near Charleston, and Bordentown in New-Jersey, he was induced, from the want of health, to visit New-England.

In 1763, he removed to Boston, and after officiating one year in the second Baptist church, with Mr. Bound, he accepted an invitation from the first, and was installed over them, Jan. 9, 1765.

"Dr. Stillman was by nature endowed with a good capacity and an uncommon vivacity and quickness of apprehension. His feelings were peculiarly strong and lively; which gave energy to whatever he did, and under the influence and control of religious principles, served to increase and diffuse his eminent piety. To this constitutional ardour, both of sentiment and action, which led him to enter *with his whole soul* into every object which engaged his attention, he united a remarkable delicacy of feeling, and sense of propriety, and such sprightliness and affability in conversation, such ease and politeness of manners, and at the same time such a glow of pious zeal and affection, as enabled him to mingle with all ranks and classes of people, and to discharge all his duties as a Christian minister, and as a citizen, with dignity, acceptance and usefulness. The lively interest he appeared to take in whatever affected the happiness or increased the pleasures of his friends, the gentleness of his reproofs, and the gratification he seemed to feel in commending others, united to his social qualities, endeared him to all who knew him.

"The popularity of a preacher commonly declines with his years. Dr. Stillman, however, was a singular exception to this general remark. He retained it for upwards of 42 years, and his congregation, which, upon his first connexion with it, was the smallest in this town, at the age of 70, the period of his death, he left amongst the most numerous."

As a minister of Christ, his praise was in all the churches. For this great work he was eminently qualified. To very distinguished natural abilities, God was pleased to add the blessings of

grace; to reveal his Son in him, and call him to the ministry. He embraced what are denominated the *distinguishing doctrines of the gospel*, or the *doctrines of grace*, as held by the most eminent Protestant reformers, and by the Fathers of New England. He opened to his hearers the way of salvation through a DIVINE REDEEMER. The supreme Deity of God our Saviour, lay at the foundation, and run through the whole of his preaching. He never daubed with untempered mortar, by leading his hearers to suppose, that to be religious, was only to *form good resolutions*, and establish *good habits*, and that to *grow in grace* was only to strengthen them. He constantly insisted upon the finished righteousness of Christ alone, as the foundation of a sinner's hope of justification before God; and that that faith, which did not "work by love and purify the heart," was vain.

"Dr. Stillman was favoured by the Author of his being, with a pleasant and most commanding voice, the very tones of which were admirably adapted to awaken the feelings of an audience; and he always managed it with great success. His eloquence was of the powerful and impressive, rather than of the insinuating and persuasive kind; and his manner so strikingly interesting, that he never preached to an inattentive audience. And even those, who dissented from him in religious opinions, were still pleased with hearing him; for they knew his sincerity—they knew him to be a good man. There was a fervour in his prayers, that seldom failed to awaken the devotion of his hearers; for, *coming from the heart, it failed not to reach the hearts of others*. In his sermons, he was animated and pathetic. His subjects were often *doctrinal*, but he commonly deduced practical inferences from them, addressed not only to the understandings, but the hearts and feelings of his hearers. He was an *experimental* preacher. As such, he laid open the deceitfulness of the human heart, exhibited the various trials and comforts of Christians; guided them in the way to eternal life, and led them by his example.

In the chamber of sickness and affliction he was always a welcome visitor. So well could he adapt his conversation, as to comfort or to caution, soothe or to awaken—just as the case seemed to require. And if he administered reproof, it was done in so delicate and mild a manner, that it oftener conciliated esteem, than created offence. In his prayers with the sick, however intricate the occasion, he was always both appropriate and highly devotional. So eminent was his character for piety, and so universally was he beloved, that he was often called to the sick and afflicted of different denominations. How many wounded hearts he has bound up, and from how many weeping eyes he has wiped the tears away; how many thoughtless sinners he was the means of awakening; and how many faints he has edified and built up unto eternal life; how many wavering minds he has settled, and to how many repenting sinners his words administered peace, can be fully known only at the great day."

He took an early and decided interest in the liberty and independence of his country. He was from principle attached to

her republican systems of government : for by his counsels and eloquence he aided in the formation of the Constitution of this Commonwealth ; and also in the adoption of the Federal Constitution : having been a member of both Conventions. As a minister of peace, he never *spoke evil of dignities*, but ever honoured and prayed for *all that were in authority*, however he might differ from them in opinion. He was a constant and decided friend to equal religious liberty, and the sacred unalienable rights of conscience.

“ To his church and people he was particularly attentive, and suffered no calls of relaxation or amusement to interfere with the conscientious discharge of the smallest professional duty. His duty was always indeed his delight, and nothing in his mind ever stood in any sort of competition with it.

His domestic character was in perfect unison with the other parts of it. Of husbands, he was one of the most kind and accommodating ; of parents, the most affectionate and endearing. It pleased the Author of Wisdom to visit him with peculiar trials. In the course of a few years he was called to bury *seven* of his children, all adults, and some of them with families ; yet such was his confidence in the perfect wisdom of God’s government, that he was always patient and submissive, and his mind lost nothing of its lively confidence and cheerful hope.

His habit of body, through life, was weakly, and he was not unused to occasional interruptions of his ministerial labours ; yet he survived all his clerical cotemporaries both in this town and its vicinity. It was his constant prayer that “ *his life and his usefulness might run parallel.*” In this, his desires were gratified. A slight indisposition detained him at home the two last Lord’s days of his life. On the Wednesday following the second of them, without any previous symptoms, he was suddenly attacked, at about 11 o’clock, A. M. by a paralytic shock. At 10 at night, having received a second stroke, he grew insensible, and at 12 expired. Could he have selected the manner of his death, it had probably been such an one as this, which spared him the pain of separation from a flock he was most ardently attached to, and a family he most tenderly loved ; a scene, which to a person of his feeling mind, notwithstanding all his religion, must have occasioned a shock. On the Monday following, his remains were attended to the meeting-house, where a pathetic and appropriate discourse was delivered on the occasion, by the Rev. Dr. BALDWIN, pastor of the 2d Baptist Church in this town, from 2 Tim. iv. 7, 8, to an immensely thronged and deeply affected assembly ; after which his remains were carried to the tomb, amidst the regrets of a numerous concourse of people, who crowded around his bier, to take a last look at the urn, which contained the relics of him, who once to them was so dear, but whose face they now should see no more. His loss will long be felt, not only by his own immediate Society, but by all his other numerous friends. *The memory of the just is blessed.*”



